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A KEKCHÍ WILL OF THE SIXTEENTH CENTURY¹

By ROBERT BURKITT

You said that you would like to see a copy, which I had, of an old Indian will. I have the pleasure of sending it. I am afraid you will find it rather stupid. The will was brought to my notice four or five years ago, in Cobán, by a German investigator — Mr Chas. Sapper, who wished me to see what I could make of it; there were difficulties, both of reading and of interpretation. The will had been found in Carchá, Mr Sapper said, and sent to the Berlin Museum; when, or by whom, I do not now remember. Of that original he had obtained a tracing, and the tracing was what I saw. I told him what little I could, at the time, and I took a copy.

On looking over it to send to you last year, it was plain to me that the text would be of little or no use without something in the way of elucidation; and a number of words remained to be identified. This delayed me. Sometimes it was a question of deciphering the writing; sometimes the recovery of a word nearly out of use and unknown to most Indians; sometimes immediate verification would have required a particular journey. I have not made out everything, as you will see, but I have done a good deal; more, perhaps, than the thing deserves.

The will is the will of a dying widow. What she bequeathes are articles of clothing, a grinding stone, a couple of mattocks, etc., some Indian corn, a field of peppers, and a garden. Part goes to the church, to pay for masses. The rest is divided between two Indians. The instrument is witnessed by town officers and others, and signed by the Spanish scribe in the presence of the testatrix and of at least one of the legatees. The place is not mentioned, but it was either Chamelco or Carchá. The date is the 3d of December, 1583.

¹ This paper, originally a letter of Mr Burkitt's, is presented practically in the form in which it was received. — *Editor*.

The handwriting is of the round order, small and crabbed, with frequent idiosyncrasies. For instance, the sequence *tz* is constantly so written as to look like a capital *B*. Yet the main is legible. Uncertain characters are few, and those few I have attempted to imitate in the copy.

The disposition of the words, syllables, and letters is much as my copy represents. Words are misunited; and words are broken apart, often, apparently, at haphazard. The tale of syllables is usually complete. Much of the will, however, is in the style of notes jotted down from speech; and not mere syllables, but words, and even phrases, are probably missing.

The punctuation is rude, and sometimes obscure. Periods are separated by dashes, but not always. Little or no use is made of capital letters. Only one or two periods begin with a capital, and a few of the proper names.

There are uses in spelling to be noticed:

(1) The letters *b* and *v* are used indifferently, not only for the sound of *b*, as is still common in Spanish, but also for the sound of *w* or of *gw*. *Alguacil* is spelled 'alvacil'; the Indian *gwan* is both 'ban' and 'van'; *bī* and *gwī* are alike spelled 'vi'; and so on.

(2) The right sound of *h* is written *h*; but sometimes the letter is silent, as in modern Spanish; and again it often stands for the guttural *j*. *Awabej*, for instance, is written 'hauabeh'; and *jun* is sometimes 'hun.' The Cajabón manuscript,¹ too, uses *h* for *j* constantly.

(3) There is no attempt, at this early date, to distinguish the sound of *k* from that other palatal which I write *q*; they and their modifications, *k̄* and *q̄*, are alike written *c* (or *qu*, as Spanish orthography may require). So with *ī* and *t*; etc. In fact the only improvement on the alphabet of present-day Spanish is the Catalanian use of *x* for the consonant which in English we write *sh*.

(4) When that consonant, however, is the possessive prefix, it is not written *x*, but *y*; a custom which may still be found in Cajabón. Thus, *oxib* (three) the will spells correctly; while *xīsaq* (*its* price) is 'y tzac,' with *y* for *x*.

¹ The Cajabón manuscript referred to here and elsewhere in this article is in possession of Charles P. Bowditch, Esq., of Boston, Mass. See *Amer. Anthropologist*, 1902, IV, p. 456.

In other cases *y* is either for the vowel *i*, as in Spanish, or for the Indian consonant *y* (English *dy*, nearly).

(5) *Z* has the sound of *s*; in these colonies *z* never has had any other sound.

(6) Contractions are frequent, especially by omission of *n*, as the custom was. And contraction is usually indicated by a superscript vinculum or similar mark.

Some other peculiarities and aberrations of spelling will be seen in reading.

In the following text of the will the large type represents the original. The interlinear is the same thing made plain; that is, the Indian is deciphered in my phonetic alphabet, each word apart and without abbreviation. The Spanish words that occur are distinguished in the interlinear by italics. I have supplied some marks of punctuation in the interlinear, but the language itself is in no way varied. Those parts of the text which I cannot make out with certainty are shown in the interlinear by dots. I shall speak of them in detail; and for the sake of reference I have numbered the lines.

1. testamento rech M^{na}
 Testamento retx *Mathalena*
2. rixq'l dī hernātez camenac
 rixakil . . . *Hernandez* kamenaq.
3. cey cabay Dios hauabeh Dios caholbeh Dios spū sancto
 Sē xkābā i *Dios* awabej, *Dios* ĩkajolbej, *Dios Espiritu santo*
4. ta in tic quib vi in testamento retal rahom in chol y chum in chol
 ta in tikib bī in *testamento* retal rajom in ĩxol, xtxum in ĩxol,
5. chi rixc le vech chi rixc chic vi in canabahem nac quin
 txi rixk le gwetx, txi rixk txik bī in kanabahem naq in
6. chi camc = hun pot hū ca caib y miffa chi uxc
 txi kamq. Jun pōot, jun kā, kāib i *misa* txi uxq
7. chinbehen — hun uec hoob y tostō on que oxib y
 tx' in behen. Jun . . . , ōob i *tostōn* o'n ĩke, oxib i
8. miffa chi uxc chinbehē chi rixc ruquin ar chielc
 misa txi uxq tx' in behen txi rixk; rūkin . . . txi elq
9. y cantela ru quineb p^e hoob an chal y misfa nan tzama
 i *candela*; rūkin éb pē ōob antxal i *misa* na 'n ĩtsama.

10. — ma xic an chal ce rochoch y Dios le hal ruqn
 . . . xik antxal sē rotxotx i *Dios* le hal rūkin
11. hū ach capupul hū hacha caib miffa ma ti uma
 jun jun . . . kãib *misa* . . .
12. chirixc hū bech chā *Yah* . . *ḡ*ū y bailom chā a yah
 txi rixk jun gwetx txan . . . *Juan* x . . . txan a yaj.
13. bāwb! hunyocote chich chi re chā a luis Cal racah
 Gwan ārwin jun yokotē t̃xĩtx txi retxan a *Luis* Q̃aal, . . .
14. vacunac chācayah hunyocote chich chi re chā
 . . . , txank a yaj. Jun yokotē t̃xĩtx txi retxan
15. Jū yat vi ho vi y chac raby bahilom nac ocamc chāayah
Juan Yat bī, jōgwī xtxaqrab x . . . naq o kamk, txan a yaj.
16. — hun acha ca pupul chi re chā luis Cal chā ayah
 Jun txi retxan *Luis* Q̃aal, txan a yaj.
17. Balthasar *Ḍauillēs* — jū chic cha c̄ precarabi chāc
 Balthasar . . . Jun txik txank . . . , txank
18. ayah *√emno* — jū ah quinam xiyab neb
 a yaj. . . . Jun aj kinam xiyab . .eb
19. chi quehec hū acha ca pupul chi quehec rech chā ayah —
 txi k̃eheq jun txi k̃eheq retx, txan a yaj.
20. hunca xa chi re chā vi jū yat van y çe rosohil chā a yah —
 Jun *caja* txi retxan bī *Juan* Yat, gwan x-cerrojo-il, txan a yaj.
21. hū caxa mahi y ce roso hil chi re chā luis Cal chā ayah —
 Jun *caja*, majī x-cerrojo-il, txi retxan *Luis* Q̃aal, txan a yaj.
22. hun tep ic chi re chanluis cal chā ayah —
 Jun tep ik txi retxan *Luis* Q̃aal, txan a yaj.
23. hunpat in pot van chicaz ruquī jū y [obliterated] z laheb y tomin
 Jun . . . in pōot gwan txi k̃as rūkin *Juan* Yāts, lajeeb i tomin
24. chicacao bahxa tac cal rahlāq' y bahilō ixcabha *Ḥ* hū
 txi kakaw, gwaqxaq taq k̃al rajlankil, Jun
 v[ERASED]ach
 gwākatx
25. o cācruq'n gafpar tū uccal chin to hac vi chāc αcal chic
 o kamk rūkin *Gaspar* Tun, gwuq k̃al tx' in toj áq bī, txank; ox k̃al txik,
26. y tzac tzi hotuc āchal chi cacao — ox petet chic in noc
 x̃tsaq t̃sī; ōtuk antxal txi kakaw. Ox petet txik in noq,

27. vena quin y quirac chin qe mac chā ayah —
 gwey naq in txi kīraq tx' in kem áq, txan a yaj.
28. havt le in choch p° cheb echanc ruquin anchal
 Ä ut le in t̃xoťx pē tx' eb etxanq rūkin antxal
29. vauib | carnicas | tul | o | pata, | turazno | coyou tem
 gwawim; granadillas, tul, o, pata, durazno, koyow, tem.
30. Com vech chi ru ch y dios ruquin in babilom camenac
 Kamk gwetx txi rutx i Dios, rūkin in . . . kamañaq,
31. chā ayah chi ruch eb mathalena chi ruch eb ah valebc
 txan a yaj [ABOVE STRUCK OUT] Mathalena; txi rutx éb aj-gwalebaj
32. atts regitores y cana vinaql y ratin ayah chiruch
 . . . , regidores, xkanagwinaql i ratin a yaj, txi rutx
33. luis Cal Cana vinac ex quin tziba y ratin çe martes
 Luis Q̃aal. Kanagwinaq éx k'in t̃siba i ratin sē martes,
34. chi ça oxib y y be y po te ciembre mil y qui ni entos y
 txi sã oxib i xbe i po diciembre, mil y quinientos y
35. ochēta y tres años
 ochenta y tres años.

Gonzalo
mere zatto

dō domines
tecuz ma
att

oxib regidor
dial vacil mayor
lorēco mayor
tomo

Sumetex
ch tzib

Gonzalo
Merez . . .

. . . Inés
de Guzman
. . .
Juan Mendez,
aj-t̃sib.

Oxib regidor.
. . . alguacil mayor.
Lorenzo mayor-
domo.

Lines 1 and 2, which I have placed as a heading, are scribbled on the back of the original.

Testamento . . . kamañaq. 'Testament of Mathalena [Magdalena], wife of Hernández, deceased.'

d̃i hernātez. The first word must be short for something Spanish, *d̃* not being an Indian sound. In adopting Spanish words,

Indians turn *d* into *t*; so the surname Hernández is written with a *t* to imitate Indian pronunciation.

3. *Sē xk̄abā* . . . *Santo*. 'In the name of God the Father, God the Son, and God the Holy Ghost.'

cey cabay. In neither case does the final *y* belong to the word to which it is joined; the first represents the possessive prefix *x*, to be joined to *k̄abā*; the second is the proclitic *i*. See remarks (4) on the spelling.

Dios. Indians say '*Tiox*'; and it is commonly supposed that *Tiox* is a corruption of *Dios*. This may be doubted. The same word sometimes means 'pupil' (of the eye). *Tiox* also appears in the vocable *bantiox* ('thanks'), and is the base of *tioxi* ('be thankful for'). If the Greeks had conquered Mexico, it is likely they would have supposed the Aztec *Tecotl* to be a corruption of *θεός*.

spū sancto. Where the original uses a long *s*, I copy it. The half-Latin spelling of these words, and, farther on, the constant spelling of '*misa*' for *misa*, might be taken to signify that the scribe had learned his letters among clerics. The Indian for 'God the Spirit' is *Tiox Musiḡbej* (*/musiḡ*, 'breath of').

4, 5, 6. *ta in tikib* . . . *txi kamq*, 'I begin, then, my testament, the record of my heart's wish, my heart's desire, respecting what is mine, respecting too what I have to leave when I die.'

4. *ta in*. So also in the Cajabón MS. Modern speech would elide the *a*, making *t'in*.

retal rajom in ixol. An Indian rendering of the previous Spanish word, a practice frequent in the old compositions called 'parlamentos.'

5, 6. *in txi kamq*. This arrangement is now seldom heard, the *txi* being fully assimilated to an index of tense, and put first: *tx' in kamq*.

In the spelling *nac quin*, of the original, the *qu* is merely a false repetition of the final palatal of *naq*. Cf. *tic quib* for *tikib*, line 4.

6, 7. *Jun pōot*, . . . *tx' in behen*. 'A shirt, and a grinding-stone [are to pay for] two masses to be performed on my behalf.' *Pōot* is the short, loose shirt, without sleeves, which is the upper garment of the women. It is of white cotton among these Indians, and frequently embroidered with colors.

7, 8. *Jun* [*uuq*?], *öob* . . . *txi rixk*. 'A [skirt?] — five *tostones* I gave [for it] — [is to pay for] three masses to be performed for me afterward.'

uec. Such appears to be the spelling, but no such word is known. It has been proposed to read *gwex* (trousers); but I cannot think the last letter a miswritten *x*; besides the price, five *tostones*, would be too much. *Tostón* was the old half-dollar. I think the word must be *uuq*, 'skirt.' Among these Indians the skirt is a dark blue. It may be very voluminous. A well-off woman wears as much as ten yards.

8, 9. *rukín* . . . *candela*. 'Therewith candles are to go'; i. e., with the masses. This at least is one rendering, and perhaps the best. It supposes that the word which seems to be written *ar* is meant for the third personal pronoun *an*, enclitic to *rukín*.

cantela for *candela*. See note on *hernātez*, line 2. An Indian word for candle is *āšsünj*, though not much used in that sense.

9. *rukín eb pē öob* . . . *īsama*. 'So, with them, I ask for five additional masses.' That is, with the first two masses and the subsequent three she gets the total of five; 'additional,' I suppose is meant, to the regular office of the dead.

pē. This particle occurs again, on line 28; and both times it is so written as to look like an abbreviation, which it is not. I have rendered *pē* here by the introductory 'so.' Better, perhaps, would be our 'you see': 'With them, you see, I ask for five,' etc. These particles *pē* and *bī* (especially *pē*) are out of place in a prepared statement or monologue; they belong to conversation. The use of them is evidence that the will was not a prepared statement, but pieced together on the spot with fragments of talk; and not very coherently pieced, either, as further reading shows. Throughout this paragraph (lines 7–9) the punctuation, and in some degree the sense, have been matter of dispute. I have given what seems to me the most natural.

10, 11, 12. These three lines present such a disposition of doubtful or unrecognizable words that hardly the drift of the meaning can be guessed. In the original, these lines are in a handwriting which is notably different from that of the rest, and some have supposed a different writer.

10. *ma xik*. There is a particle of negation, *ma*; but no such construction as *ma xik*. The least unlikely guess I can offer is that *ma* should be read *na*, the present-tense index, which makes things intelligible as far as *hal*: *Na xik antxal . . . le hal*, 'The corn also goes to the house of God'; i. e., to the church, doubtless to pay for the masses mentioned in the next line. The proceeding would be nothing unusual.

ruqn, short for writing *ruquin*, as again on line 25, where the abbreviation mark is written. The context of *ruk̄in* is as doubtful as everything else here. I should incline to put a pause after *hal*, and perhaps translate *ruk̄in* by 'therewith,' referring to the corn as a means of payment. This is one of the places where it is easy to suspect something missing, with the scribe's attention divided between his ear and his pen.

11. *ach capupul*. This mysterious phrase is the great *crux* of the will. It occurs again on line 16, and again on line 19; but with slight variations: *acha* instead of *ach*, and *ca* separated from *pupul*. *ca* might be *qa* (our); but more likely is *kā* (two). *pupul* has all the appearance of a noun formed on a base PUP, like *lukul* from LUK, *īupul* from TUP, etc.; but my inquiries and those of others have failed to elicit any *pup* or *pupul* from the speech of the day. Possibly the word might be recovered from the Cajabón MS. One Indian thought the word should be *īupul*, in the sense of 'piece,' 'portion'; but the spelling is plainly *pupul*, thrice over.

As for *ach*, or *acha*, to most readers it immediately suggests the Spanish *hacha*. But if an 'axe' was meant, why say it in Spanish? Indians always use their own word, *māl*, and so does everybody, talking Indian. Another suggestion is that the word is still the Spanish *hacha*, but in the sense of 'torch,' or 'great candle,' used in church processions, etc., and perhaps to be used in the *kāib misa*, 'two masses,' which are now in question. But then this meaning is not suitable to the context in lines 16 and 19. The only thing in Indian, I know of, that *ach* could be, is the root AṬX, found in *aīxab*, 'slacken,' 'let go'; but there is no help in this.

hū hacha. Last letter probably *a*, though it looks more like *u* in the original. These words may be a repetition of the *hun ach*,

or *hun acha*, already discussed. But the initial *h*, of *hacha*, may be for *j*; and we might read *jun jatx a kãib misa*, 'a half of the two masses.' *Jatx*, 'fraction,' especially 'half'; *a*, the. This would suggest that elsewhere the word *ach* should be *hach*, i. e., *jatx*; and we should understand the meaning to be that the corn, above mentioned, and the other articles farther on (lines 16, 19) are to be apportioned between the two beneficiaries.

ma ti uma. Such appear to be the letters. No meaning. The context seems to indicate a verb. We might therefore suppose *ma* to be *na*, as in the case of *ma xik* on line 10. As for *ti uma*, perhaps a final *n* is suppressed without mark, as happens elsewhere; we should then have the ending *-man*, of the gerundive; and so finally evolve something like *na tiwman*, 'it is to be eaten' (*tiw*, 'bite,' 'eat'). But the meaning 'eat' does not fit, unless it referred to the corn, and in that case the word would not be *tiw*, but *kux*.

12. *txi rixk jun gwetx*, 'after one for me'; meaning, apparently, 'after one mass for me.' But the translation might be varied, putting a pause after *rixk*.

chã yah. The first letter of the second word looks like an *r* with an accidental 'tail'; or it may be a misshapen *y*. If *y*, then the word is *yaj*, 'sick'; and we must assume the omission of the article '*a*' to complete the oft-recurring phrase *txan a yaj*, 'says the sick (one),' meaning, of course, the testatrix. If this reading is accepted, then *yaj* ends the sentence. The two dots which follow are evidently intentional, and may be meant to mark a period, though no other period is so marked.

ḡ ñ y bailom. The first letter cannot be a capital G, but is a capital I or J, begun with a flourish. Both *Juan* and *jun* are elsewhere contracted to *jũ*. Here the word is doubtless *Juan*, the christian name of the person termed *bailom*.

The latter word, with the spelling *bahilom*, occurs three times again. From line 15 it is seen that *bahilom* denoted a person, deceased, whose directions about some property are confirmed by the testatrix. And from line 30 it is plain that her *bahilom* was one whose memory she cherished. We know from the outset that she is the relict of one Hernández. The conclusion is natural that *ba(h)ilom* somehow represents the word *belom*, 'husband.' I can-

not believe that *bahilom* has been transmuted into *belom* since the time of the will. The change would be too great, and without a known parallel. All I can suggest is that *bahilom* may have been a collateral variant of the word, but confined to local use and now obsolete.

txan a yaj, 'says the sick (woman).' Here the strange handwriting ceases, and I put a period. On the whole, the thing seems to mean that two more masses are to be said, for the woman, perhaps, or for her late husband John (Hernández); and paid for in corn.

13. *Ṭwan āṛwin . . . a Luis Q̃aal*, 'There is here an iron mattock, to be owned by Lewis Caal.'

bāw bi. Here *bā* = *ban* = *gwan*. See remarks (1 and 6) on the spelling. The will writes no accents, and the mark which looks like one is an abbreviation-mark tilted up; hence *bi* = *bin*; but no Indian word at all suitable ends in *-bin*. The *b* must then be read *w*, or *gw*; the hieroglyphic which looks like the Greek omega must somehow represent the letters *ar*; hence, finally, *āṛwin* or *āṛgwin*, an obsolescent variant of *āṛin*.

retxan. The usual form now would be *retxa*.

a Luis Q̃aal. The use of the semi-demonstrative *a* shows that Lewis Caal was actually present; as in fact is stated further on (line 33).

13, 14. *racah vacunac*, 'son of my eldest son.' At least, this is the best interpretation offered. It supposes that *racah* is meant for *reqaj*, 'substitute of,' frequently used in the sense of 'son of,' indicating in all likelihood that the father is dead. As for *vacunac*, it appears that in Pokomchi there is a word *guacunac*, meaning 'my-eldest-son'; and the word was perhaps current at the time, in whatever part of the Kekchí country the will was written. There is no such word now in Kekchí.

The use of certain forms (*sē* for *sā*, */ukin* for */ikin*, */etx* for */e*) indicate that the will was written either in Carchá or in the neighboring village of Chamelco; more likely the latter. The Chamelco district, which is not large, lies between Carchá and the Xukaneb mountains, next to the Pokom country. The church is the oldest in these parts, and has a chime of bells said to be the gift of no less

a person than the emperor Charles V. A fantastic effigy of the Austrian eagles is still apparent on the wall. As the emperor abdicated in 1556, the church would have been built at least 27 years before the writing of the will. There is therefore nothing wonderful in finding an old Indian woman the "widow" of a Spanish colonist, and the Indians already baptized with christian names.

14, 15. *Jun yokotē . . . txan a yaj*. 'One iron mattock John Yat is to own, as was the command of her [husband?] when he died, quoth the sick (woman).' The Indian *txan*, like the English 'quoth,' is supposed to report a speaker's own terms. Hence, if *bahilom* means 'husband,' we should expect '*in bahilom*,' 'my husband,' as we do find in line 30. But both here and on lines 12 and 24 we find *y ba(h)ilom*, 'her husband' (the *y* being for the possessive prefix *x*, of the 3rd person). This confusion of 'her' and 'my' may be an oversight on the part of the scribe; yet it is an oversight which could not occur in speech, and the scribe makes the blunder, it seems, only in connection with *bahilom*.

16. *txi retxan . . . a yaj*, 'let Lewis Caal have it, says the sick; 'it' being whatever is meant by *hun acha ca pupul* (see note on line 11).

17. Here follows the signature of one Balthasar, whose surname appears as *Ḍau ill^{es}*, ending with what seems to be a *y* scratched out, and *es* written above it. The initial letter is like a *d*, Greek fashion. There is no such surname in Indian; nor in Castilian either, that I know of. It has a Valentian or Catalanian look.

Below this name are the letters *emno*, preceded by what looks like the arithmetical sign of square root. This hieroglyphic I take to be a capital *T*, and the whole an abbreviation of *Testimonio*, which in old Spanish was sometimes used to mean *testigo* ('witness'). A line is drawn about signature and all. It is evident from the space occupied that the thing was not squeezed in afterward, but written then and there, before the document went further. The witness perhaps could not wait, and signed his name at the stage then reached; an irregularity quite in keeping with the style of the instrument.

Jun txik, txank, 'Another, says (she).'

precarabi. Mere gibberish; yet the spelling seems clear. PR is not an Indian sequence of consonants. There must be something wrong, or something missing. The sentence ends at once, with the repetition of *txank a yaj*, 'says the sick.'

18. *Jun aj kinam xiyab*, 'a single *kinam* (-wood) comb.' This does not fit the following plural, *eb: eb txi keheq*, 'let them be given.'

neb, I read *eb*. I cannot understand the initial *n*, unless it be a miswritten *h*, silent. *eb txi keheq*, modern style *tx' eb keheq*; cf. *in txi kamq*, line 5.

19. *hū acha ca pupul*. See notes on lines 11 and 16.

txi keheq retx, txan a yaj, 'be it given to him, says the sick.' To whom? Again the legatee's name is omitted. Both on this line and the preceding it is evident the sentences are mangled.

20. *Jun caja . . . yaj*, 'One box let John Yat possess, that has a lock, says the sick (woman).'

caxa = caja. *X* and *j* were used alike in Castilian. The modern guttural *j* was hardly known in Castile before the end of the XVIth century, and was not general in the colonies till the end of the XVIIth. To the Indians a box was evidently a foreign contrivance. To this day the word they use is a corruption of *caja* or of *cajón*.

çe rosahil. A corruption of the Span. *cerrojo*, with the addition of the Indian "appropriating" termination, *-il*. As an index to the scribe's proficiency, note that the *c* has a needless cedilla; as again on line 33.

21. *Jun caja, maji . . . yaj*. 'One box, no lock to it, let Luis Caal possess, says the sick.'

maji. Modern style would say *makä*. *Maji*, nowadays, means 'not yet,' excepting in one or two expressions, like *Txan naq maji?* 'Why not?' The Cajabón manuscript also uses *maji* as a simple negative, without connotation of time.

22. *Jun tep . . . yaj*. 'A chile field, let Lewis Caal have it, says the sick (one).'

Lines 23-27 are parenthetical; they enumerate certain assets, but make no bequests. It will be seen that these lines are sepa-

rated from the rest by a couple of scratches, or dashes, reaching into the margin.

23. *Jun pat in pöot . . . yašs.* 'One *pat* of shirting of mine is on debt with John Yats,' as we should say, 'on credit'; he owes her for the stuff. The woman, as we see further on, was a weaver. With the Indians, weaving is a business of women; sewing and tailoring a business of men, even to the embroidering of womens' shirts (*pöot*). John Yats may have been the tailor.

pat. All that is clear is that this was some unit, in speaking of shirt-cloth. Some have wished to read *pac*, and render 'a *cut* of shirting,' etc. But the spelling *pat* is plain. There is a fossil word *pät*, whose proper meaning is uncertain, the word occurring only in the vocable *junpät*, or *jumpät*, 'a moment,' 'quickly,' etc.

Yašs. In the original, the surname begins with *Y* and ends with *z*, the middle of the word being obliterated. There would be room for about two letters; and *Yašs* (or, as the scribe would spell it, *Yatz*) is the only surname that fits.

23, 24. *lajeeb . . . rajlankil*; [worth] 'ten silver (pieces) in cacao, reckoning them eight score each.' The shirt-cloth, in other words, is valued at ten pieces-of-eight; the piece-of-eight, or silver dollar, being reckoned, in cacao, as equal to eight score seeds. The *real* was therefore worth a score. Cacao must have been scarce or silver plenty. A few years ago, before silver money disappeared, the rate was two score for a *real*, and old men tell of its being even four score.

gwaqxaq. In the original, written *bahxa*; *b = gw*; the *h* is due to mistaking *q* for *j*; and the final palatal is missing — slurred over by effect of the following *t*, of *tag*.

rajlankil; written *rahlāq'*; the second contraction-mark tilted up, as on lines 13 and 25.

y bahilō, i. e., *xbahilom* (see remarks on *bahilom*, lines 12 and 15). No connection is traceable between this and what goes before. As for the following *ixcabha*, all I can say is that it does not contain *xkabā* (his, her, its, name), nor *xkab* ('secondly'), nor anything else that might be fancied beginning with the possessive prefix *x*, as the scribe invariably writes *y* for that *x*.

The next thing on this line (24) is an unintelligible sign which

has some likeness to capital upsilon, standing on what is perhaps one of the usual dashes marking a period.

24, 25. *Jun gwaḱatx* . . . *txank*, 'A turkey of mine which died at Gaspar Tun's, seven score I'll pay [for it], said he' — meaning seven score of cacao. It is common to lend birds for breeding.

gwaḱatx. In the original, begins with *v* (= *gw*) and ends with *ach*, the intervening letters being obliterated; there would be room for two.

gwuq ḱal. The original writes *uccal*, which most readers took for *uḱal* ('earthen pot'), but an earthen pot would be no adequate payment for a turkey; besides there is no determining word, such as *jun* (a, one), before *uccal*. Others have read *ö ḱal* (five score), turning the *u* into *o*. There can be no doubt about the truth of my reading; the *u* means *gwu*;—*g*, as usual, is not recognized before the sound of *w*. The sequence *wu* is not Spanish, and a Spaniard is very apt to reduce it, in writing, to a mere *u*. *gwuq ḱal* also accounts for the *cc* of *uccal*. And last, but not least, the meaning 'seven score' makes sense of the remainder.

25, 26. *ox ḱal* . . . *kakaw*. 'Three score more, price of dog — 200 additional of cacao.' The Gaspar Tun debt, of 7 score and 3 score, makes 200 of cacao, additional to that owed by John Yats.

ox ḱal. In the original, the initial hieroglyphic, which is said to resemble the algebraic sign of variation, must be a sort of monogram of *ox*.

xṭsaq ṭṣi. Dogs and puppies, even the most wretched curs, have a price, and are not given away by Indians, but sold.

26, 27. *Ox petet* . . . *a yaj*. 'Three spindles (-full) more of cotton I have, (which) in case that I get well I mean to weave, says the sick (one).' — The ruling passion strong in death.

gwey, represented in the original by *ve*.

naq, like the English 'that,' is here superfluous.

in txi ḱiṛaq. Modern style, *tx* in *ḱiṛaq*. Cf. *in txi kamq* (lines 5, 6), and *eb txi ḱeheq* (line 19). There can be little doubt that the *y* of the original represents *txi* in the present instance. There was frequent confusion of the letters *y*, *i*, and *x*.

28, 29. *Ā ut* . . . *tem*. 'And as for my land, why, let them

possess [it?], together also with my plantation; *granadillas*, plantains, alligator-pears, guavas, peaches, *koyows*, *tems*.'

'*le in*,' modern *l' in*, eliding the vowel of the article.

pě, 'why' or 'well,' etc. See note on *pě*, line 9.

etxanq. If there is nothing wrong with this word, it would be proper to supply *retx*, answering here to the English 'it.' Here again, as in line 19, the instrument omits to name the beneficiaries; doubtless John Yat and Lewis Caal.

gwawim. Written *vauib*. Final *b* and *m* are easily confounded.

carnicas. Corruption of *granadillas*, a fruit I know only under its Spanish name.—*turazno*, *t* for *d*.—*koyow*, *tem*; I have no European names for them.—The names, except the last two, are separated in the original by vertical scratches, meant as commas.

30-33. *Kamk gwetx* . . . *Luis Qäal*, 'I am about to die before God, with my dead [husband?], says the sick (one) Magdalen; in presence of their worships [attesting?], *regidores*, witnesses to the words of the sick, in presence of Luis Caal.'

Kamk, written *Com*. Final *k* not distinguished from the following *g*; *o* a miswritten *a*.

bahilom. See under lines 12 and 15.

31. *chi ruch eb* is scratched out, the first time, to put in the woman's name.—*ah valebc*; the final *c* should be *j*. For a contrary mistake see line 24.

32. *atts*. A person acquainted with law papers of the period might know what this meant. I suppose it is an abbreviation for *atestados*, or something similar. Cf. *atto* and *att*, after two of the signatures below.

regitores: *t* for *d*. But the imitation of Indian goes only part way; the plural ending should be struck off, as it is in '*oxib regidor*' farther on. *Regidor* means a sort of town officer, like inspector of roads, or of police, of public works, etc.

xkanagwinaqil. See *kanagwinaq*, next line. For the scribe's abbreviation of the last syllable, cf. *rixaqil*, line 2, and *rajlankil*, line 24.

txi rutx Luis Qäal. I connect this with what goes before it, and so end the sentence. This punctuation makes as good sense as any, and seems to be authorized by the capital *C* of the next word.

As the other legatee, John Yat, is not mentioned here, it is probable he was not present.

33, 35. *Kanagwinaq éx . . . años*, 'Ye are witnesses, I have written her words on Tuesday, upon the third of the month December, a thousand and five hundred and eighty three years.'

Kanagwinaq. The original, *Caná vinac*, was long a puzzle. Some Indians proposed *kanajenac* ('remaining'); others *qajenac* ('departed'); and what not. I discovered the word, under the form *canaguenac*, in reading an old composition which also gave the translation '*testigo*.' The word is nearly obsolete. It was only lately that I found an Indian who knew it — a man from Cajabón. There is a similar word for 'witness' in the Kiche-chi.

sē martes. I have not examined whether the day of the week agrees or not with the rest of the date.

txi sã. After *txi*, the *sã* must be accented; and the fact of its being written with *a* shows that it was accented. Otherwise the word becomes *sē*, in the style of the will; and also in the style of Carchá and Chamelco to the present day.

i xbe i po. Modern style would reduce this to either *i be i po* (in Cajabón), or *xbe li po* (Cobán); literally, 'the moon's course.'

diciembre, written '*te ciempre*.' These Indians had a native almanac, with twenty months in the year; and the names of them are still to be found in medicine-talk.

mil y quinientos, etc. All this might as well have been Indian.

The signature which comes first is *Gonzalo Merez*. The next I guess to be *Inés de Guzman*. In the original, the part *ines* is underlined; as for *tecuzma* I suppose the *t* and the *c* to be meant as Indian imitations of *d* and *g*, respectively, as happens elsewhere; and final *n* is often dropped; so I arrive at 'de Guzman.' The part '*dō dom*' I cannot make out, though it looks as if it might somehow involve '*Doña*.'

As for *atto* and *att*, see note on *atts*, line 32.

The third group contains one Indian word, *oxib* (three). The *dí* before *alguazil*, is likely the same as the *dí* before *Hernandez*, in line 2, q. v. '*lorēco*' must be read *Lorenzo*; the *c* should have a cedilla; cf. the Portuguese spelling *Lourenço*. This Lorenzo ('majordomo' of the *cabildo*, most likely) seems to have signed for

the three *regidores* and for the *alguacil mayor*. All the signatures, of course, are adorned with those flourishes, however clumsy, which these people consider to be as essential as the name.

Last of all, at the bottom, is the name *Juan Méndez*, so I read it; *aj-ĩsib*, 'scribe.'

I have supposed throughout that the reader is not new to the language. Be that as it may, there will be interest, and perhaps help for him, in the following short glossary. It embraces all the Indian of the will that has been read with confidence—the Indian of the interlinear. Meanings are given with the least amount of grammar; and no secondary meanings of a word are mentioned unless they conduce to the text.

It is well to say, that many words as they occur in speech, or in the will, begin with *gw*, with *r*, or with *x*; and yet will not be found here under those headings. When that happens, those sounds are merely inflexional prefixes; and removing them, let the reader look for what remains. Thus, not finding *gwawim*, or *rotxotx*, or *xĩsaq*, let him look for *awim*, *otxotx*, *ĩsaq*. See *gw*/, *r*/, and *x*/, which I have entered, for explanation's sake, as if they were separable words, like the prefix *in*.

No regular derivatives will be entered independently; they will be noticed each under the entry of its principal part; although the latter may not be used in the will. So *|ajlankil* will be found under *ajla*, *|kajolbej* under *|kajol*, *oxib* under *ox*.

Various forms, as *|ajlankil*, *|kajol*, *|kabä*, *|ixaqil*, will be found with a line drawn before them; which signifies, that owing to the nature of their meaning, they can be used, in general, only with a possessive prefix. I sometimes speak of them as 'appropriating' forms.—Certain English words may be followed by (v.); which means that they are to be taken as *verbs*, not as nouns.

Accent will not be written, unless in a few cases: to distinguish, for instance, the tonic *să*, belly, etc., from the proclitic *să*, in. By accent I mean capacity for stress. The Indian syllable of accent is always the last—often, of course, the only syllable. For effects of accent, an *enclitic* word is the last syllable to its principal; a *proclitic*, a first syllable.

a, proclitic; one of the two definite articles (the other being **li** or **le**), *the, this, that*, unemphatic; Fr. *ce*. See note on line 13.

ä, prepositive; particle of introduction; may sometimes be rendered by *but, as for*, line 28.

aj-, prefix of correlative person, frequently agent. **aj-tsib**, he of writings; see **tsib**.

aj, particle postpositive to numeral expressions, in the sense of *only, just*, etc.: **jun aj**, *just one . . . , a single . . .*, line 18.

aj, **ajok**, etc., *wish, desire* (v.). /**ajom**, appropriating subve., (one's) *wish, wish (of)*: **rajom in txol**, *my heart's wish*, line 4.

ajgwalebaj, *person of worship or authority, headman*, etc.

ajla, ajlank, etc., *count, reckon*. /**ajlankil**, appropriating instrumental, *count (of), reckoning (of)*, line 24.

akatx, *turkey*.

antxal, postpositive, *also, withal, besides, in addition*, etc.

aq, enclitic; energizing or dramatizing particle, without English equivalent. Attached to verbs, as in lines 25 (**tojáq**) and 27 (**kem áq**), its effect is to put the action, as it were, in sight.

arwin, or **argwin**, obsolescent, the usual word now being either **arín** (in Cobán), or **ahí**, *here*.

átin, *word, speech*.

/**āwa**, or /**āgwa**, *father (of)*, but only in figurative senses. [Not connected, apparently, with the ordi-

nary **gwā**, *father*.] **awabej**, or **agwabej**, ditto, undetermined, *father, ruler, governor* of a country, etc.

awim [irregular, of root **aw**, *sow*; cf. **ajom** and **aj**], *that is sown or planted, crops, plantation*, Span. *siembras*.

be, *path, road, course*.

/**behen** (in Cobán /**been** or /**bēn**), *top (of)*. Chiefly in prepositional phrases, following **sä** or **txi**: **txi /behen**, '*on top of*,' in more or less figurative senses; *over, above*; *on behalf of*; cf. ὁπέρ with gen. **tx'** in **behen**, *over me, on my behalf*, line 7.

bī, postpositive particle of response, real or constructive, indicating assent or corroboration. May sometimes be rendered by '*why yes*,' '*to be sure*,' '*then*,' etc., or oftener perhaps by the Span. '*pues*.' **ta in tikib bī** . . . , *I begin 'then'*. . . , line 4. Attempts at direct translation, however, are apt to be clumsy or trivial. See **pē**.

eb, proclitic and enclitic; pronoun indicative of the 3d pers. pl.: *they, them*; but often to be rendered by merely pluralizing some word in the translation.

el, elk, elq, etc., *go out, come out*, Sp. *salir*.

ētal, *sign, token, record*.

/**ēt̃x** (in Cobán /**e**), primitively, *mouth of*; (2) *that is of, for, or to*; (one's) '*have*'; the translation is usually effected by a possessive pronoun; or by a preposition, *of, for, to*, followed by a noun or pronoun: **gwetx**, *mine*; *of me, to me*,

for me; **retx** his (*hers, its, theirs*); for him, for . . ., etc.

etxa [**ETX** + formative vowel **a**], **etxank**, **etxanq**, etc., *own, possess*: **txi retxa**, let him possess (*it*); in the will, **txi retxan**, with **n**-augment. See note, line 13.

ex, proclitic and enclitic; indicative pronoun, 2nd pers. pl., *ye*.

gw/, possessive prefix, 1st person sing., to names beginning with a vowel; *my*, etc.; see **in**. **gwawim**, *my plantation*, see **awim**. **gwetx**, *my 'have,' mine*, see **etx**. **jun gwakatz**, '*one my turkey*,' i. e., *a turkey of mine*.

gwan, predicate of passive being, as **yo** is of active being; *existing, in being, present, situated* somewhere or somehow. Translation usually involves some part of the verb *be*: **gwan arwin jun yokotē**, (*there*) *is here a mattock*, line 13. But **gwan** often disappears in translation; e. g. when followed by a noun with a possessive prefix: **gwan x-cerrojo-il**, *having a lock, with a lock*, line 20; more literally, '*(there) is its lock*.'

This predicate **gwan** is not to be confused, grammatically, with the verb **gwan**, **gwank**, **gwanq**, accompanied by indices of tense.

gwaqxaq, *eight*.

gwey, *if, in case*.

gwuq, *seven*.

hal, *Indian corn in the ear*.

i, proclitic; an early 'constructive' demonstrative, similar to the definite article, but now disused, excepting in the Cajabón style or in

certain traditional phrases. Where it occurs in the will, modern style would either drop it altogether as superfluous, or replace it by a more specialized form — **li**, *the*; or **txi**, q. v.: **i Dios = li Dios**; **i xbe i po = xbe li po**; **käib i misa = käib txi misa** (*two 'of' masses*).

ik, *chile* (peppers).

in, proclitic; denoting possession by the 1st pers. sing.; *my, of mine*: **in t̃xol**, *my heart*, line 3. When attached to a verb, however, the possessive prefix is no longer translated explicitly, but by means of the respective English pronoun: **ta in tikib**, *I shall begin (it)*; more literally, (*it*) *will be 'my begin,'* line 4. Before names which begin with a vowel, **in** is replaced by the prefix **gw/**, q. v.; see also '**n**.'

in (identical in form, though not in meaning, with the preceding word; cf. the Sp. *mi*, which means both *my* and *me*), proclitic and enclitic pronoun, 1st pers. sing., *I, me*: **in txi kamq**, line 5; **in txi kīraq**, line 27.

/ixaqil [irregular appropriating of **ixq**, *woman*], *wife (of)*.

/ixk (more commonly **/ix**), *skin (of), exterior (of)*; **txi /ixk**, '*at skin of*,' hence *outside, behind, about, respecting*, etc.: **txi rixk le gwetx**, *respecting what I have*, line 5.

jögwī, *likewise; as also; as*.

jun, *one; a, an*.

k', for the aorist index, **ki**, before any proclitic beginning with a vowel.

kä, *grinding-stone* (for grinding corn).

kä, **käib**, *two*.

/ **kabä**, *name (of)*; *sake (of)*.

/ **kajol**, *offspring (of)*, *son (of)*.

kajolbej, ditto undetermined, *son*, *offspring*. Cf. / **awa** and **awabej**.

kakaw, *cacao*.

kāl, *score*; **ox käl**, *three score*.

kam, **kamk**, **kamq**, etc., *die*:

kamk gwetx ('*dying is mine*'), *I am about to die*, line 30; **kame-naq**, *dead*.

kanab, **kanabank**, etc., *leave* (v.); middle irreg., **kana**, etc. **kanabahem** (or **kanabaem**), irreg. appropriating of **kanab**, *that one has to leave*, e. g., to one's heirs.

kanagwinaq, *that assures*, *witness*; **kanagwinaqil**, ditto, appropriating, *witness (to)*. See note, line 33.

kas, *debt*.

ke, **keok**, etc., *give*; *put*; passive, **keē**, etc., with **q**-augment **keeq**. **keheq** for **keeq**, with intrusive **h**, style of Carchá.

kem, **kemok**, etc., *weave*.

ki, proclitic, index of aorist tense.

See **k'**. Occasionally Indian uses the aorist where English prefers the perfect, as in line 33.

kinam, a certain tree, and its wood, of which combs are made.

kīra, **kīrak**, **kīraq** (independent neuter, though formed like an irreg. middle of the reduplicating conjugation, cf. **kana**), *get well*, *convalesce*.

koyow, a fruit-tree, much like the alligator-pear.

laje, **lajeeb**, *ten*.

le, proclitic, *the*. This variant of **li** is now confined, so far as I know, to Cajabón style. The Indian def. art. may of course disappear in English: **le gwetx**, *what is mine*, Span. *lo mio*, line 5; **le in t̃xot̃x**, *my land*, 'the land I have,' Ital. *il mio terreno*, line 28.

majī, *not yet*; *not*. See note, line 21.

'**n**, in Carchá style, for the possessive **in**, by elision of its vowel after the tense indices **na** and **o**. Thus **na 'n** = **na in**; **o 'n** = **o in**.

na, proclitic, index of present tense.

naq, proclitic, *when* (the conjunctive adverb), *that* (conjunction, not the relative or demonstrative pronoun), *as*: **naq in t̃xi kamq**, *when I die, as I die*, line 5.

noq, *cotton*.

o, (style of Carchá or Chamelco, and somewhat old-fashioned for **x**) proclitic, index of perfect tense. Indian, like French, uses the perfect incessantly, where English would usually have the aorist: **naq o kamk**, Fr. *lorsqu'il est mort*, but English, *when he died*, line 15.

o, *alligator-pear*, Span. *aguacate*.

ö, **öob**, *five*.

ötūk, *two hundred*. [The word is a compound of **ö** and **tūk**, as is proved by interposition of **taq**: **ö-taq-tuk**, *200 each*. The **ö** is probably *five*; but of the part **tūk** there is no certain explanation; it has no

meaning alone, and occurs only as above.]

otxotx, *dwelling house, lodge*.

ox, **oxib**, *three*: **ox** **kāl**, *3 score*; **oxib i misa**, *3 masses*, line 7; **ox petet**, *3 spindlefuls* (of cotton), line 26, not **oxib petet**, because here **petet** is taken as a mere unit of reckoning, like **kāl**, the real object in mind being the cotton. In other words, the use of **ox**, and not **oxib**, implies the translation of **petet** by 'spindleful,' not *spindle*. Similar remarks would apply to **ö** and **öob**, **kä** and **käib**, **laje** and **lajeeb**, q. v.

pata, *guava*.

pë, particle (either postpositive or prepositive) indicating surprise; which, however, may be purely constructive. It may sometimes be rendered by such expressions as 'Dear me!' 'But!' 'See!' 'There now!' 'Why!' 'So,' etc. But these are clumsy and vague. **pë**, like **bī**, is best rendered by suitable inflexion of the voice; or by a corresponding gesture; with **bī**, a confirmatory nod or toss of the head; with **pë**, perhaps, raising the eyebrows. See **bī**, and note to line 9.

petet, *spindle*; *spindleful*.

po, *moon*; *lunar month*, loosely, *month*.

pöot, Indian woman's 'shirt'; cotton 'shirting' for making it. See note on **pöot**, line 6.

Qäal, an Indian surname, one of the commonest.

r/, possessive prefix, of the 3rd person; Span. *su(s)*; Eng. *his, her, its, their*, as the case may be. **rixaqil**, *his wife* (see **/ixaqil**), **ratin**, *her words* (see **ätin**).

The possessor's name follows, if mentioned: **rixaqil li gwinq**, *the man's wife*; **ratin a yaj**, *words of the sick one, the sick one's words*, line 32; and direct translation of the prefix has to be abandoned. So in many other cases: **txi keheq retx** (*be it given, 'his have,' i. e.*), *be it given to him*, line 19. See **/etx**, **/ixk**, **/ukin**.

When the prefix is attached to the stem-form of a verb, the Indian 'possessor' turns up in translation as the 'subject' of the verb: **txi retxa(n) a Luis Qäal**, *let Lewis Caal possess it* (Indian idea: *be it Lewis Caal's 'possess'*). Cf. under **in**.

Before a consonant, **r** is transmuted into **x**, q. v. The change is merely euphonic.

/sä, *belly (of)*; hence, *inside (of)*; **txi sä** (for **txi xsä**), on (*its inside*), *within (it)*; *upon* (a certain day, line 34). In modern style the full phrase, **txi sä**, is used only when emphatic, or final (cf. the Fr. *dedans*); when the name of the thing follows, **txi sä**, is cut down to **sä** alone (Fr. *dans*); thus the noun **sä** becomes a preposition; and it can bear no emphasis. For this unaccented **sä** the style of Carchá, and of the will, employs the variant **së**, q. v.

sě (in Cobán, **sā**) proclitic (cf. Gr. *ἐν*), *in*; *at*, *on*, etc. If the meaning of the preposition is to be emphasized, **txi sá** must be used instead. See /**sā**.

ta, proclitic, index of future tense. The Indian 'future,' however, has a variety of uses out of keeping with the English tense of that name; on line 4, '**ta in tikib**' is better rendered by an Eng. 'present': *I begin, I am beginning*.

taq, atonic interpositive particle, signifying that the numeral with which it is combined is to be taken in a distributive sense. The translation, usually, involves such words as '*apiece*', '*each*', '*every*': **gwaq-xaq taq kal**, *eight score each*, line 24.

tem, a certain tree, planted in gardens for shade.

tēp, *body, lot* (of anything); *precinct, field*.

tikib, **tikibank**, etc., *begin*. Middle, **tikla**, etc.

toj, **tojok**, etc., *pay* (v.).

tsāma, **tsāmank**, etc., *beg, ask for*.

tsaq, *price, worth*.

tsī, *dog*.

tsīb, '*scripture*' — *writing* or *drawing*. **aj-tsīb**, *writer, draughtsman; scribe, especially scrivener*. See **aj-**.

tsība, **tsībank**, etc., *write*; neuter, **tsībak**, etc.

tul, *plantain*.

tumin, *silver; silverpiece; money*.

Tun, an Indian surname.

tx', for **txi**, before any proclitic beginning with a vowel.

txan, or with **k**-augment, **txank**, answers the purpose of our '*says*', '*said*', '*quoth*'; and like them, it immediately follows the language it reports. — Notwithstanding this apparent congruence of **txan** and '*says*', yet **txan** is not a verb, and does not of itself mean *say*. Its initial meaning, as examples in another syntax would show, is *what like; how; or as*.

txaqrab, *commandment, orders*.

txi, proclitic, *at, to; on; etc.*

Txi/behen, **txi/ixk**, **txi/sá**, **txi/utx**; see /**behen**, etc. The closest parallel to these expressions, and often a convenient translation of them, is found in those words of ours which are formed with the prefixes *be-*, *a-*, or *with-*; as *behind, before; within, without; ahead, astern*; etc. These prefixes are the just counterpart of **txi**; not merely in situation, and in want of accent (for they cannot be emphasized); but also in meaning, being a mixture of *at* and *to*.

txi answers to *in*, or *of*, in expressions like **ōtuk . . . txi kakaw**, *200 in cacao*, line 26.

The uses of **txi** are multifarious; in a way which might be explained as elliptical, **txi** has come to be construed like an index of tense, taking the same verbal forms with it as the future index **ta**. The effect of this **txi** may often be rendered by the Span. 'present subjunctive', or by

some sort of 'imperative,' or other future expression of purpose or expectation, to which, as it were, the mind is stretched: **txi uxq**, (Sp.) *que se hagan*, line 6; **txi keheq**, *be it given, let it be given, it is to be given*, etc., line 19; . . . **noq** . . . **tx'inkem**, . . . *cotton . . . for me to weave, or which I mean to weave*, line 27; **naq in txi kamq** (= **naq tx'in kamq**), *as I (look to) die*, line 6. This **txi** may be termed the index of 'ethical' future, or 'future of interest.' The difference between this **txi** and **ta** may sometimes be ignored.

txik, postpositive, *more, else, other, besides, too*, etc.: **jun txik**, *another*, line 17.

t̃xitx *metal, especially iron*.

t̃xōl *heart; figuratively, heart, breast; mind*.

t̃xotx, *earth, land*.

/txum (obsolescent), *desire, fancy, whim (of)*.

/ukin (in Cobán **/ikin**), *with; at (so and so's)*, Fr. *chez; together with*; etc.: **ruk̃in**, *with (him, it, etc.)*, *therewith*; **ruk̃in Gaspar Tun**, *with Gaspar Tun, at Gaspar*

Tun's, line 25. Though translated by prepositions, **/ukin**, like **sē**, is by rights a noun.

ut, sometimes postpositive (cf. Latin *que*); particle of continuation, generally translatable by 'and.'

/ūt̃x (in Cobán, and generally, **/u**), *face (of), front (of)*. **txi /utx**, *in front of, before, in presence of*; etc.

ux, uxk, uxq, *be done, be executed, take place*.

x/, for **r/**, q. v., before a consonant: **sē x̃kabā**, *in his name*, line 3; **xtxum in t̃xol** ('*its desire my heart*'), *my heart's desire*, line 4.

xik, *go*. — The final **k** is not a palatal augment, but part of the stem. **xik** is irregular in having no imperative of its own; and is not used in past tenses.

xiyab, *comb*. — The verb is quite different: **tē, tēok**.

yaj, *sick*.

Yāt, an Indian surname, nearly as common as **Q̃aal**.

Yāts, another Indian surname.

yokotē ['*wooden crook*']; **yokos**, *crooked*; **tē**, obsolete variant of **txē**, *wood*], **mattock** (for hoeing corn, etc.).

It is 320 years since the writing of the will; and considering the bad penmanship, the vacillating spelling, stupid abbreviations, omissions, want of punctuation, and what not, the wonder is not that parts of the document should be obscure, but that so much of it should be clear. Not counting repetitions, the known words established in it, surnames and all, are about 112 Kekchí and 36 Spanish. Inspection of the dubious words, or groups of letters, shows that some 10 or 11 of them may be set down to Kekchí,

and 4 or 5 to Spanish. The proportions are small, and favorable, if anything, to the Indian.

It has been affirmed that barbarian languages are unstable ; and even change so fast that a boy and his grandfather may hardly understand each other. The merit of the will is its violent testimony to the contrary. If "Juan Méndez, scribe," had been a better scribe, there would be little but the date to show that his Indian was not written yesterday.

SENAHÚ, GUATEMALA, 1904.